

K-S. Narayana Rao

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DRG-DRŚYA-VIVEKA

AN INQUIRY INTO THE NATURE OF THE
'SEER' AND THE 'SEEN'

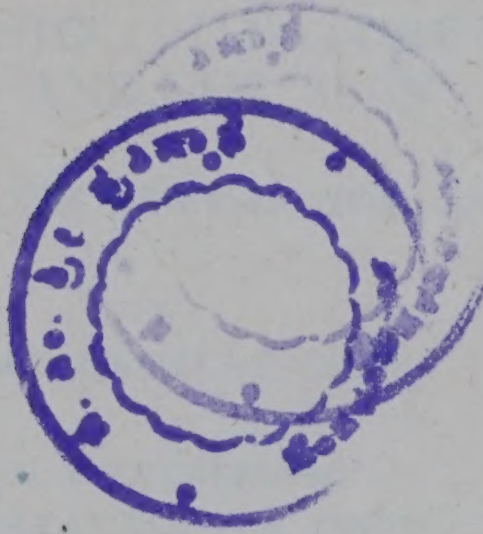
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SRI RAMAKRISHNA ASHRAMA
MYSORE



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AN INQUIRY INTO THE NATURE OF THE
'SEER' AND THE 'SEEN'

TEXT WITH ENGLISH TRANSLATION AND NOTES

BY

SWĀMĪ NIKHILĀNANDA

WITH A FOREWORD BY

V. SUBRAHMANYA IYER



SRI RAMAKRISHNA ASHRAMA
MYSORE

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TO
HIS HIGHNESS
SRI KRISHNARAJA WODEYAR BAHADUR IV
G.C.S.I., G.B.E.
MAHARAJA OF MYSORE
IN HIGH ADMIRATION
OF HIS GREAT DEVOTION TO VEDĀNTIC TRUTH



FOREWORD

It is a matter of general knowledge that a Hindu not infrequently exclaims, when he finds anything supremely difficult to achieve or understand, "It is like *Brahmavidyā*." This *Brahmavidyā* or knowledge of Brahman, the attainment of which is thought to be so hard, is acquired only gradually, the steps being those of religion, theology including scholasticism, mysticism and philosophy including science. All these are comprehended by the term Vedānta. Men's knowledge of science having been in its infancy, in the past, it was treated not as a separate subject but as a part of philosophy, which is a rational inquiry regarding all that is known to exist. Though philosophy or *Vicāra* comes last, yet it is not introduced abruptly at the very end. Every one, each to the extent to which one's *Buddhi* or reasoning power admits, is by nature free to exercise this faculty, at whatever stage one may be. And as a consequence even the preliminary stages are mistaken by the ignorant for philosophy though the last alone is specifically so called, because it is then that one is able to devote oneself exclusively to a pursuit of the highest or the most comprehensive Truth, by means of *Buddhi* (reason).

In the past, *rigorous* Yogic (mystic) discipline, which was not an end in itself, helped to so clarify the mind as to enable it to reason most correctly. But such discipline is almost impossible under present conditions. The modern mental outlook is pre-eminently scientific owing to the great progress that science has made. And the best method of freeing the mind from its inaccurate ways of thinking is to imbue it as fully as possible with the scientific spirit. It is therefore only one who possesses a clear knowledge of its

methods and results, *i.e.*, who is able to make reason (*Buddhi*) the highest means of enquiry that would be fit to enter upon the study of Vedāntic *Philosophy*.

For, as Vedānta itself admits its highest Truth (Ātman or Brahman) cannot be reached by any path other than that of *Buddhi* (reason) and unless the *Buddhi* is sharper than the 'Edge of a razor' (*Kāth. Up.* III. 12 and III. 14), which is also characterized as *Mahādhīḥ* or *Mahābuddhi* (great or supreme reason) elsewhere (*Māṇḍūkya-Kārikā*, IV. 89). The *Gītā* also supports it in several places (*vide* X. 10 and VI.21). Further, where *Manas* and *Citta* are used in the sense of *Buddhi* in Vedāntic literature, they are declared to be the highest means of attaining such knowledge (*Brh. Up.* IV. 4. 19; *Muṇḍ. Up.* III. 19; and *Kāth. Up.* IV. 11). Contrariwise, it is expressly stated that neither religion, theology nor mystic practice is in itself of value in the absence of *Buddhi* (*vide Kāth. Up.* III. 23 and *Muṇḍ. Up.* III. 1. 8). The aim of every one should be to reach this supreme level of *Buddhi*, by continued enquiry, though one may feel satisfied with the religion, theology or mysticism in which one believes. Some have not the patience to pursue it to the end. Therefore, the highest stage to which most men attain is only the theological (based on authority) or the mystic (based on intuition), and not the rational. How then, it may be asked, is such high order of *Buddhi* to be reached and how so much of patience to be commanded? Vedānta says:

"None who has not turned away from bad conduct, whose senses are not under control, whose mind is not collected, or whose mind is not at rest, can attain this Ātman by means of intelligence" (*Kāth. Up.* II. 24).

"This Ātman is obtainable by love of *truth*, by *austerity*, by *correct knowledge*, by one's life of *chastity* (*Brahmacarya*) constantly practised" (*Muṇḍ. Up.* III. 1. 4).

In a word, purity of life, comprehending thought, word and deed, is the foremost requisite for sharpening the *Buddhi*.

Recognizing, therefore, the difficulty of the nature of the study of Vedānta *as a whole*, some of the leading authorities on it have written a number of manuals of introduction. Though all these treatises cover the same ground, refer to the same topics of importance, and point to the same goal, yet they differ from each other in their *approach* to the subject. Since these manuals are meant to lead those in the lower stages to rational (*Buddhi*), *i.e.*, philosophic enquiry (*Vicāra*), they largely cover the preliminary, *i.e.*, the religious, theological and mystic, stages of Vedānta, indicating directly or indirectly the way to the final, *i.e.*, the rational, means of attaining the goal. All of them rely on the authority of Vedic Revelation and mystic or Yogic ecstasy of *Samādhi*. But the *philosophy*, which rises still higher into realms of pure Reason, is evidently reserved for more advanced enquiry.

The importance of *Dr̥g-Dr̥śya-Viveka* as an aid to the study of Vedānta has been well pointed out by the learned Swāmī Nikhilānandaji in his introduction to this translation. The central theme of this work is that Brahman is realized through mystic or Yogic *Samādhi* (Concentration). *After* this state is attained, one can see Brahman wherever one turns one's eyes:

Dehābhimāne galite vijñāte paramātmāni
yatra yatra mano yāti tatra tatra samādhayaḥ.

“With the disappearance of the attachment to the body and with the realization of the Supreme Self, to whatever object the mind is directed one experiences *Samādhi*.”

Problems such for instance as how to make sure that after we attain *Samādhi* whatever we see is the Supreme

Being or Brahman and not anything else, are matters beyond the scope of this small treatise.

Dṛg-Drśya-Viveka being very short, it necessarily compresses much information into a small space. Detailed explanations are indispensable. Swāmī Nikhilānandaji has spared no pains to make not only the English rendering accurate, but also the notes exhaustive and scholarly, which will be found to be of immense help to those who wish to proceed to a higher study of Vedāntic philosophy.

The Swāmī's great literary merits are already so well and so widely known that this work of his needs little introduction from laymen like me. It is a time-honoured belief, a belief as old as the oldest Upaniṣads, that Vedāntic Truth is best taught by those that live it, but not by those that merely talk it. Bhagavān Śrī Rāmakṛṣṇa Paramahansa, the 'Real Mahātman' of the late Prof. Max Muller, was one such rare and great teacher. And the Vedāntic works that are published by the revered Order of Sannyāsins founded by such a Guru have so great a spiritual charm that they make these works most welcome to all earnest seekers after Truth.

Mysore

V. SUBRAHMANYA IYER

INTRODUCTION

Dṛg-Dr̥śya-Viveka, as the name indicates, is an inquiry into the distinction of the 'Seer' (*Dṛg*) and the 'Seen' (*Dr̥śya*)—an inquiry which is of the utmost importance for the understanding of the higher Vedānta Philosophy. The other name by which this treatise is known is *Vākya-Sudhā* ascribed to Śaṅkarācārya, which is also the name of commentary on it. *Dṛg-Dr̥śya-Viveka* has been acknowledged as a *Prakaraṇa* treatise of the Vedānta Philosophy, *i.e.*, a book which, though confined to a particular aspect of the subject-matter, explains its chief purpose, *viz.*, the identification of Jīva and Brahman, by following a particular line of argument. The special feature of this book is its detailed description of the various kinds of Samādhi (Concentration), the importance of which is always acknowledged by the students of Vedānta. It has also given three theories, necessarily empirical in character, regarding the conception of Jīva (embodied being).

This small book of forty-six Ślokas, is an excellent *vade mecum* for the study of higher Vedānta. Sixteen of the Ślokas from *Dṛg-Dr̥śya-Viveka*, from 13 to 31 with the exception of 14, 21, and 28, are found in a minor Upaniṣad, called the *Sarasvatī-Rahasyopaniṣad*. It does not seem probable that the author of *Dṛg-Dr̥śya-Viveka* wrote a treatise of forty-six stanzas borrowing sixteen from another book. Neither of the two commentators has mentioned these sixteen Ślokas as quotation from the Upaniṣad in question. Therefore it seems to us that the author of the Upaniṣad has borrowed these Ślokas from *Dṛg-Dr̥śya-Viveka*, which, if true, would indicate the importance of the book.

Three names are generally associated with the authorship of the book. Brahmānanda Bhāratī, one of the commentators

acknowledges Bhāratī Tīrtha as its author. In some manuscripts it is found that Ānanda Jñāna, another commentator, salutes in the colophon Śaṅkarācārya as its author. Nīścaladāsa, in his *Vṛtti-Prabhākara*, ascribes the book to Vidyāraṇya, the celebrated author of *Pañcadaśī*. We are led to think that the book was written by Bhāratī Tīrtha. Brahmānanda Bhāratī probably wrote, as some authorities hold, a commentary called *Vākya-Sudhā*. Bhāratī Tīrtha, the teacher of Vidyāraṇya, was a Jagad-Guru of the Śringeri Math founded by Śaṅkarācārya. The old records of the Math state that he was the head of the Math from 1328 to 1380 A.D. An inscription dated 1340 A.D. states that Harihara I, the ruler of Vijayanagar, and his brothers made grants of land to Bhāratī Tīrtha for the maintenance of the Śringeri Math. Probably Bhāratī Tīrtha was also known as Ānanda Bhāratī Tīrtha. Bhāratī Tīrtha is associated with the authorship of *Dṛg-Dṛśya-Viveka*, *Vaiyāsikanyāyamālā* and a portion of *Pañcadaśī*. *Vaiyāsikanyāyamālā* is of great help to the student in understanding the commentary of Śaṅkarācārya on the *Brahmasūtra*.

There are two commentaries extant of *Dṛg-Dṛśya-Viveka*. One is by Brahmānanda Bhāratī and the other by Ānanda Jñāna or Ānandagiri. The book has been translated into several languages. The Bengālī translation has been admirably done by Bābu Durgācaraṇ Cattopādhyāya, the erudite Sanskrit scholar of Benares, to whom we are obliged for much of the information given in this Introduction.

Dṛg-Dṛśya-Viveka, in dealing with certain aspects of the subject-matter, follows a method which may be called rational in that it attempts to discuss by employing a method which is known in logic as the method of Agreement and Disagreement or the method of *Anvaya-Vyatireka* of the Indian Nyāya system. The book, it is hoped, will be of consider-

able help to those who wish to pursue the higher study of Vedānta Philosophy.

For the facility of understanding by the average student, we have given, besides the meaning of the words of the text and its running translation, extensive notes mainly collected from the two commentaries, mentioned above. The Telugu, Malyālam, English, Sanskrit and Bengāli editions of the book, which we have consulted while translating the treatise, have not always the same reading. We have not followed *in toto* any of these editions. But our reading will be supported by one or the other of the books we have consulted.

We wish to take this opportunity to express our sense of deep gratitude to H. H. Sri Krishnaraja Wodeyar IV, Maharaja of Mysore, for so kindly permitting us to associate this book with his name. Sri Ramakirshna Ashrama at Mysore owes its present position of usefulness to his sympathy and generosity. It is well known His Highness' noble father encouraged Swāmī Vivekānanda to proceed to the Parliament of Religions held in Chicago, an event which has raised India in the estimation of the whole of the civilized world. The Maharaja's deep knowledge of philosophy, Eastern and Western, besides his remarkable acquaintance with modern science has made him one of the most cultured and respected of India's rulers.

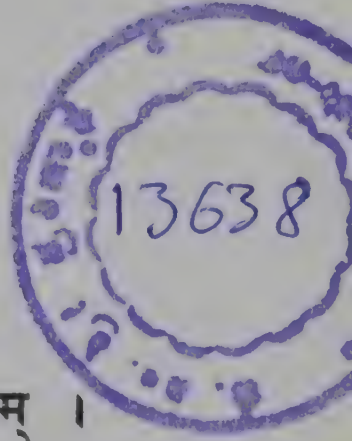
THE AUTHOR

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

॥ ॐ परमात्मने नमः ॥

॥ दृग्दृश्यविवेकः ॥

DRG-DRŚYA-VIVEKA



रूपं दृश्यं लोचनं दृक् तद्दृश्यं दृक्तु मानसम् ।
दृश्या धीवृत्तयस्साक्षी दृगेव न तु दृश्यते ॥ १ ॥

रूपं form दृश्यं (is) perceived लोचनं eye दृक् (is) perceiver
तत् that दृश्यं (is) perceived मानसं mind दृक् (is) perceiver
धीवृत्तयः mind's modifications दृश्याः (are) perceived साक्षी
witness दृक् एव (is) verily the perceiver तु but न (it) is not
दृश्यते perceived.

1. The form¹ is perceived and the eye² is its
perceiver.³ It (eye) is perceived and the mind⁴ is its
perceiver. The mind with⁵ its modifications is
perceived and the Witness (the Self) is verily the
perceiver.⁶ But⁷ It (the Witness) is not perceived
(by any other).

The direct and immediate knowledge of *Ātman* or Self is the
means to the attainment of Liberation. The understanding of
the meaning of the great Vedic statement "That thou art"
(तत्त्वमसि) enables one to realise the goal of life. The meaning of
"That thou art" is correctly grasped by understanding the sense

of the words contained in the statement. The first five Ślokas in the treatise explain the significance of “Thou”.

¹ *Form*—The word implies all objects of sense perception.

² *Eye*—It stands for all the organs of perception such as nose, ears, etc.

³ *Perceiver*—The eye is perceiver only in a relative sense because it is itself perceived by the mind.

⁴ *Mind*—The sense-organs, unless the mind is attached to them, cannot perceive their objects. In a state of deep sleep the sense organs do not perceive anything because the mind at that time, ceases to function.

⁵ *With etc.*—This includes Buddhi, Citta and *Ahaṅkāra*.

⁶ *Perceiver*—The mind is controlled by the conscious Self. Com. अन्यत्रमना अभूवं नादर्शम् (बृ. उ. १-५-३) “My mind was elsewhere; I did not see.”

⁷ *It*—The *Ātman* or the innermost Self is the ultimate perceiver, If a perceiver of the *Ātman* is sought, the enquiry will end, in what is known as a *regressus ad infinitum*. All entities from the gross objects to the mind are products of *Avidyā* which itself is insentient (जड). Hence they also partake of the nature of insentiency. Therefore they are objects. The subjective character of some of these is only relative. But the Self is the ultimate Seer because no other seer is known to exist. The awaring or knowing nature of the Knower is never absent.

II

The subject-matter of the first Śloka is explained in detail in the following:

नीलपीतस्थूलसूक्ष्मह्रस्वदीर्घादिभेदतः ।

नानाविधानि रूपाणि पश्येल्लोचनमेकधा ॥ २ ॥

नीलपीतस्थूलसूक्ष्मह्रस्वदीर्घादिभेदतः ।
नानाविधानि रूपाणि पश्येल्लोचनमेकधा ॥ २ ॥

नीलपीतस्थूलसूक्ष्मह्रस्वदीर्घादिभेदतः : on account of such distinctions as blue, yellow, gross, subtle, short, long, etc. नानाविधानि various रूपाणि forms लोचनं the eye एकधा as on पश्येत् perceives.

2. The forms (objects of perception) appear as various on account of such distinctions as blue, yellow, gross, subtle, short, long, etc. The eye, on the other hand, sees them, itself remaining one and the same.

The forms, etc., are objects of perception which are varying. That which is constant and changless is the perceiver. The different objects appear, no doubt, as distinct from one another. But they are perceived with their changes, because the eye, as perceiver, is a unity. They all belong to one category, namely, दृश्य or the seen. With reference to the objects, the eye is the perceiver.

The one characteristic of the objects is their changeability. Change is possible only in things which are imagined with reference to a substratum, as is the case with the snake, stick, water-line, garland, etc., falsely imagined in a rope. These ideas are subject to change. The characteristic of the Seer is unchangeability. The objects change but their perceiver is constant. The appearances, like the snake, etc., change but the rope is constant.

III

The eye, on account of its changeable nature, is an object and its perceiver is the mind:

आन्ध्यमान्द्यपटुत्वेषु नेत्रधर्मेषु चैकधा ।

संकल्पयेन्मनः श्रोत्रत्वगादौ योज्यतामिदम् ॥ ३ ॥

आन्ध्यमान्द्यपटुत्वेषु blindness, dullness and sharpness नेत्रधर्मेण characteristics of the eye मनः mind एकधा as a unity संकल्पयेत् cognizes इदं this श्रोत्रत्वगादौ to ears, skin, etc. च also योज्यतां applies.

3. Such characteristics of the eye as blindness, sharpness or dullness, the mind is able to cognize because it is a unity. This also applies to (whatever is perceived through) the ear, skin, etc.

Though the eye is the perceiver in respect of the various forms, yet it becomes the object of perception in its relation to the mind. The eye is subject to changes which are perceived by the mind; for it is the mind that thinks "I am blind" etc. The mind knows the changes because it is a unity. This applies to the other sense-organs as well. Though the nose, the skin, the tongue, etc., are respectively perceivers with reference to their several objects, yet they themselves are perceived by the mind. Hence, the mind is perceiver and the sense-organs are objects of perception.

IV

Mind, also like other sense-organs, is an object perceived by another. This is indicated in the following śloka:

कामः संकल्पसंदेहौ श्रद्धाऽश्रद्धे धृतीतरे ।

ह्रीर्धीर्भौरित्येवमादीन् भासयत्येकधा चित्तिः ॥ ४ ॥

चित्तिः consciousness कामः desire संकल्पसंदेहौ determination and doubt श्रद्धाऽश्रद्धे faith and want of faith धृतीतरे steadiness and its opposite ह्रीः modesty धीः understanding

भी : fear इत्येवमादीन् and such others एकधा unified भासयति illumines.

4. Consciousness illumines (such other mental states as) desire,¹ determination² and doubt, belief³ and non-belief, constancy⁴ and its opposite, modesty, understanding, fear and others,⁵ because it (Consciousness) is a unity.

¹ *Desire*—Desire for the satisfaction of sensual pleasure.

² *Determination*—Determinating the nature of objects directly perceived by a sense-organ.

³ *Faith*—Faith in the result of Karma and the existence of God.

⁴ *Steadiness*—The mental power which sustains a man even while he is physically or otherwise tired.

⁵ *Others etc.*—Other states or functions of the mind are enumerated in the *Aitareya Upaniṣad* (3.2).

The list of the states or functions of the mind has been adopted from *Bṛhadāraṇyaka Upaniṣad* (1.5.3).

V

That the mind undergoes all these changes is known to all. Because of its changeable nature, the mind is an object of perception and Consciousness is the perceiver. This is because all these changes are perceived by Consciousness. Consciousness perceives all these states because it is a unity. These states, though distinct in nature, become unified in Consciousness or Self:

नोदेति नास्तमेत्येषा न वृद्धिं याति न क्षयम् ।

स्वयं विभात्यथान्यानि भासयेत् साधनं विना ॥ ५ ॥

एषा this (consciousness) न उदेति does not rise न अस्तम् एति does not set वृद्धि increase न याति does not undergo क्षय decay न (याति) does not undergo स्वयं of itself विभाति shines अथ on the other hand विना without साधनं aid (of other means) अन्यानि other objects भासयेत् illumines.

5. This Consciousness¹ does neither rise² nor set.³ It does⁴ not increase; nor does it suffer decay. Being self-luminous, it illumines everything⁵ else without any other aid.

¹ *Consciousness*—It is the eternal Witness of all internal changes.

² *Neither rise*—“Rising” means birth *i.e.*, coming into existence of an entity previously non-existent. This cannot be predicated of Consciousness as it is the Witness of even previous non-existence. Otherwise no one will be aware of such non-existence. All entities from the empirical ego to the gross object perceived have a previous non-existing state, because their appearance and disappearance are cognized by consciousness.

³ *Set*—“Setting” means disappearance of an existing entity *i.e.*, its becoming non-existent again. This state, though possible for relative entities, cannot be predicated of Consciousness. No disappearance or destruction can be cognized without a conscious Witness.

⁴ *Does not etc.*—Every perceived entity of the empirical world possesses six characteristics, *viz.*, birth(जन्म), existence(अस्तित्व) growth (वृद्धि), change (विपरिणाम), decay (अपक्षय) and destruction (नाश). But Consciousness has none of the characteristics of a perceived entity. By negating birth and decay, the four other characteristics are also negated in Consciousness. Growth

and decay are only possible for those entities which have parts. But Consciousness is without parts.

⁵ *Everything else*—All perceived entities. Comp. तमेव भान्तं अनुभाति सर्वं तस्य भासा सर्वमिदं विभाति “It shining, all else shines” (*Kaṭha Upaniṣad*, 5.15). It is because there is nothing else to illumine the *Ātman*: it is self-luminous.

VI

चिच्छायाऽवेशतो बुद्धौ भानं धीस्तु द्विधा स्थिता ।

एकाहंकृतिरन्या स्यादन्तःकरणरूपिणी ॥ ६ ॥

बुद्धौ in the buddhi (intelligence) चिच्छाया reflection of consciousness आवेशतः on account of entering भानं appearance (of specific knowledge) भवति happens धीः intelligence (understanding) तु and द्विधा of two kinds स्थिता is एका one अहंकृतिः egoity स्यात् is अन्या other अन्तःकरणरूपिणी of the nature of mind (mental faculties).

6. Buddhi appears to possess luminosity¹ on account of the reflection of Consciousness in it. Intelligence (Buddhi)² is of two kinds.³ One is designated egoity (अहंकृतिः), the other as mind (अन्तःकरणं).

¹ *Luminosity*—The Conscious Self (चिदात्मा), though self-luminous, has no manifestation, because from the absolute standpoint there is no other object which can be manifested by Consciousness. But on account of the superimposition of ignorance (अविद्या) a modification appears known as mind (अन्तःकरणं) which though insentient (जड) (being the product of अविद्या) ap-

pears as conscious on account of the association of consciousness or *Ātman* with it. The *Ātman* appears as *Buddhi* when associated with *Antaḥkaraṇa*. The *Buddhi*, on account of its association with Consciousness, appears to be endowed with agency, will, etc.,

²*Buddhi*—*Buddhi* or *Dhīḥ* or intelligence is the internal organ which is subject to various modifications. The modification which makes and endows it with agency etc. is known as *Ahaṅkāra* or *Ahaṅkāra* or egoism. Another modification is known as memory consisting of various faculties by means of which external objects are perceived. The *Buddhi*, by itself, is insentient (जड). But its appearance as subject, object and the means of perception is possible on account of the reflection of Consciousness (चित्) in it. This reflection endows *Buddhi* with the power of perceiving objects.

³*Two kinds*—When Consciousness is reflected in *Buddhi* it undergoes two main modifications. These are the ego and the mind. The ego implies a subject (अहंकार) as well as its mind (अंतःकरण). The inner organ, according to its different functions is known as volition and doubt (मनस्), determining faculty (बुद्धि) and the faculty of memory (चित्त).

VII

According to the first śloka, the eye and the mind have been described as seers with respect to their several objects of perception. But they are insentient. Therefore a doubt arises as to their power of cognition. This doubt is solved by the following śloka which says that though the mind etc., are insentient, yet on account of the reflection of Consciousness (चित्) in them, they appear to be conscious. Hence knowledge of objects is possible for them:

छायाऽहंकारयोरैक्यं तप्तायःपिण्डवन्मतम् ।

तदहंकारतादात्म्याद्देहश्चेतनतामगात् ॥ ७ ॥

छायाऽहंकारयोः of the reflection and egoism ऐक्यं identity तप्त-अयःपिण्डवत् is like the identity of fire and the heated iron ball मतम् opinion (of the wise) तत् that अहंकार egoism तादात्म्यात् owing to the identification देहः body चेतनतां consciousness अगात् has attained.

7. In the opinion of the wise, the identity of the reflection (of Consciousness) and of ego¹ is like the identity² of the fire and the (heated) iron ball. The body³ having been identified with the ego (which has already identified itself with the reflection of Consciousness) passes for a conscious⁴ entity.

¹ *Ego*—It is associated with the notion of subject.

² *Identity*—In the case of a red-hot iron ball, fire and iron appear to be identified with each other. Similarly the reflection of Consciousness, coming in contact with ego, becomes completely identified with it and they cannot be separated from each other. This reflection of Consciousness which identifies itself with the insentient *Ahaṅkāra* is what is known as *Jīva* or embodied being.

³ *Body*—Which is otherwise inert and insentient.

⁴ *Conscious entity*—That is, movement etc., are ascribed to the body on account of this identification. Consciousness (साक्षीचैतन्य) imparts the appearance of sentiency to all objects from egoism to the gross body, because it is the innermost es-

sense of all. The body includes the places where the sense-organs are located. Therefore there is no separate identification with the sense-organ.

VIII

Now is described the nature of the identification of *Ahaṅkāra* with different entities:

अहंकारस्य तादात्म्यं चिच्छायादेहसाक्षिभिः ।

सहजं कर्मजं भ्रान्तिजन्यं च त्रिविधं क्रमात् ॥ ८ ॥

अहंकारस्य of the ego तादात्म्यं identification चिच्छायादेह-साक्षिभिः with the reflection of consciousness, body and witness क्रमात् respectively सहजं natural कर्मजं due to past karma भ्रान्तिजन्यं च and due to ignorance त्रिविधं of three kinds (भवति is).

8. The identification of the ego¹ with the reflection of Consciousness, the body and the Witness are of three kinds, namely, natural,² due to (past) Karma,³ and due to ignorance,⁴ respectively.

¹ *Ego*—See *ante*. śloka 6.

² *Natural*—The moment the reflection of Consciousness and the ego (*Ahaṅkāra*) come into existence, they become identified with each other. The ego manifests itself under the influence of this reflection. Therefore this identification is called natural or innate. The experience resulting from this identification is, “I know” (अहं जानामि).

³ *Karma*—The ego identifies itself with a particular body according to its past acts, virtuous or otherwise. Birth in a

particular body is always determined by Karma. The experience resulting from this identification is, "I am man" (अहं मनुष्यः).

⁴*Ignorance*—Ignorance of the real nature of Consciousness is called here भ्रांति (delusion) which is without beginning and can not be described as "Real" or Unreal". This identification of the *Ahaṅkāra* (ego with the Witness (साक्षीचैतन्य) is based only upon ignorance (भ्रांति). This identification can be removed only by knowing the real nature of Consciousness. The experience resulting from this identification is, "I am or exist" (अहमस्मि).

IX

How the different identifications of the *Ahaṅkāra* come to an end is thus described:

संबन्धिनोस्सतोर्नास्ति निवृत्तिस्सहजस्य तु ।

कर्मक्षयात् प्रबोधाच्च निवर्तेते क्रमादुभे ॥ ९ ॥

संबन्धिनोः of the mutually related (ego and the reflection of consciousness) सतोः of those that are taken to be real सहजस्य natural (तादात्म्यस्य of the identification) तु certainly निवृत्तिः annihilation नास्ति is not possible उभे the other two कर्मक्षयात् with the wearing away of the (result of) karma प्रबोधात् च and enlightenment क्रमात् respectively निवर्तेते disappear.

9. The mutual identification of the ego and the reflection of Consciousness, which¹ is natural, does² not cease so long as they are taken to be real. The other³ two identifications disappear after the wearing⁴ out of the result of Karma and the attain-

ment⁵ of the knowledge of the highest Reality respectively.

¹*Which etc.*—The moment the ego (अहंकार) and the reflection of Consciousness come into existence they identify themselves with each other.

²*Does not etc.*—That is, they can never separate themselves from each other so long as they are taken to be real. It is like the reflection of the sun in the water in a pot. The reflection can never separate itself from the water. The reflection disappears only when the water pot ceases to be.

³*Other two*—The identifications of the ego with the body and the Witness (साक्षी).

⁴*Wearing out etc.*—The identification of the ego with the body is due to the past Karma whose effect is seen in this body that lasts till the Karma continues to produce its effects. But when the body comes to an end owing to the complete wearing out of the effects of Karma its identification with the ego automatically ceases. This phenomenon is also observed at the time of swoon and deep sleep when the effects of Karma are temporarily suspended.

⁵*Attainment etc.*—The identification of the ego with the Consciousness (साक्षीचैतन्य) is due to error (भ्रान्ति) which is destroyed only by the attainment of Knowledge. Knowledge (ज्ञानं) destroys ignorance (अज्ञानं) and its effects. *Ahaṅkāra* or the ego is the effect of ignorance. Therefore it is also destroyed by Knowledge. Hence *Ahaṅkāra* can no longer identify itself with the Witness after enlightenment, when it disappears in Brahman.

The three kinds of identification described above disappear simultaneously when the *Jīva* realizes itself as Brahman.

X

Now is described the world-bound nature of the *Ātman* as well as its associations with the three states, which are possible only when the ego identifies itself with the body:

अहंकारलये सुप्तौ भवेद्देहोऽप्यचेतनः ।

अहंकारविकासार्धस्वप्नस्सर्वस्तु जागरः ॥ १० ॥

सुप्तौ in deep sleep अहंकारलये when (the thought of) ego disappears देहः the body अपि also अचेतनः unconscious भवेत् becomes अहंकारविकासार्धः the half manifestation of the ego स्वप्नः dream (भवति is) तु but सर्वः full (manifestation) जागरः waking state (भवति is).

10. In the state of deep sleep, when (the thought of) ego disappears¹ the body also becomes unconscious. The state in which there is the half manifestation of the ego is called the dream state² and the full³ manifestation of the ego is the state of waking.

¹ *Disappears*—The ego merges itself in the causal ignorance which is characterised by the non-apprehension of empirical objects. This state in which there is no perception of duality is called the state of deep sleep. The ego in this state does not identity itself with the body. The result of past Karma, then, is not noticed. Therefore we become unconscious of our body in that state. Comp. अंधःसन्ननंधो भवति विद्धःसन्नविद्धो भवति उपतापी सन्ननुपतापी भवति (छां. उ. ८-४-२). “(Therefore he who has crossed that bank) if blind, ceases to be blind; if wounded, ceases to be wounded, if afflicted, ceases to be afflicted.”

²*Dream State*—In the dream state the ego does not perceive any object external to itself. The seer, the objects seen and the act of seeing which constitute dream experiences are only the mental modifications of the ego. Compare—

न तत्र रथा न रथयोगा न पथानो भवंति (बृ. उ. ४-३-१०).

“There are no (real) chariots in that state, no horses, no roads (but he himself creates chariots, horses and roads).” The dream experiences, though they appear during the dream state as outside the body of the seer, are known to be only modifications of the mind from the standpoint of the waking state. Therefore from the waking standpoint the dream state is only a partial manifestation of the ego.

³*Full manifestation*—In the waking state the ego experiences the gross external objects by means of its internal organs. The ego and the non-ego which constitute the entire world of experience are both cognized in the waking state. In dream it is the mind alone of the sleeper which appears both as the ego and the non-ego. Therefore the full manifestation of the experience covering both ego and non-ego is seen only in the waking condition.

XI

How the experiences of the waking and dream states are but the modifications of mind is described now:

अन्तःकरणवृत्तिश्च चित्तिच्छायैक्यमागता ।

वासना : कल्पयेत् स्वप्ने बोधेऽक्षैर्विषयान् बहिः ॥ ११ ॥

अन्तःकरणवृत्तिः च the inner organ that is nothing but a modification (वृत्तिः) चित्तिच्छायैक्यं identity with the reflection of consciousness आगता having attained स्वप्ने in dream

वासना : ideas कल्पयेत् imagines बोधे in the waking state अक्षैः with respect to the sense-organs बहिः external विषयान् objects कल्पयेत् imagines.

11. The inner¹ organ (mind) which is itself but a modification (वृत्तिः) identifying² itself with the reflection of Consciousness imagines (various) ideas³ in the dream. And the same inner organ (identifying itself with the body) imagines⁴ objects external to itself in the waking state with respect to the sense-organs.

¹*Inner organ*.—This comprises mind (मनस्), mindstuff (चित्तः), intellect (बुद्धिः) and egoism (अहंकारः).

²*Identify*—It is like the identification of the heat (fire) with the iron ball.

³*Ideas*—The ideas of the ego and the non-ego as well as their mutual relationship.

⁴*Imagines*—We remember our dream experiences in the waking state. The dream experiences which have the same nature as the waking ones are known to be internal only in the waking state. The waking experiences are also mere ideas or thoughts of the perceiving mind.

XII

The real nature of the-inner organ (अन्तःकरण) is thus described:

मनोऽहंकृत्युपादानं लिङ्गमेकं जडात्मकम् ।

अवस्थात्रयमन्वेति जायते म्रियते तथा ॥ १२ ॥

मनोऽहंकृत्युपादानं the material cause of mind and egoism
 एकं one जडात्मकं of the nature of insentiency लिंगं subtle
 अवस्थात्रयं the three states अन्वेति attains तथा similarly जायते
 is born म्रियते dies.

12. The subtle¹ body which is the material cause of the mind and egoism is one² and of the nature³ of insentiency. It moves⁴ in the three states and is born and it dies.

¹*Subtle body*—This is the same as the *Anataḥkaraṇa* and is called *liṅgam*, because it enables the *Jīva* or the embodied being to realise Brahman. This subtle body has been described in other *Vedāntic* texts as composed of seventeen parts, viz., five organs of perception, five organs of knowledge, five modifications of *prāṇa*, mind (मनस्) and intellect (बुद्धिः).

²*One*—The subtle body (लिंगं) and the *Antaḥkaraṇa* are really one and identical, though from the empirical standpoint they appear as different. Like the water and the wave the *Antaḥkaraṇa* (वृत्तिमान्) and the ideas which manifest themselves as powers of knowledge and activity (ज्ञानशक्ति and क्रियाशक्ति which are only वृत्ति or the modifications of the mind) are identical.

³*Nature etc.* It is because the *Antaḥkaraṇa* is the modification of the *Avidyā* which is of the nature of insentiency. It appears as sentient on account of its identification with the reflection of Consciousness (चिदाभासः).

⁴*Moves etc.*—The identification with the three states as well as birth, death, etc., can be predicated of the ego only and not of ~~Atman~~ or Self who is unassociated with these conditions.



XIII

The existence of the material world is a matter of indubitable experience. The question arises, what is its cause? Brahman which is beyond all causal relations, cannot create it. Therefore the scriptures postulate *Māyā* as the cause of the appearance of the universe. This *Māyā* is extremely illusive. It cannot be described either as real or unreal.

The best way to describe *Māyā* is to explain its two aspects, which is done in the following śloka:

शक्तिद्वयं हि मायाया विक्षेपावृतिरूपकम् ।

विक्षेपशक्तिर्लिङ्गादिब्रह्माण्डान्तं जगत् सृजेत् ॥ १३ ॥

मायायाः of *māyā* विक्षेपावृतिरूपकं of the nature of projecting (creating) and veiling शक्तिद्वयं two powers हि without doubt (अस्ति exists) विक्षेपशक्तिः projecting power लिङ्गादि-ब्रह्माण्डान्तं from the subtle body to the (gross) universe जगत् world सृजेत् creates.

13. Two powers, undoubtedly, are predicated of *Māyā*, viz., those of projecting¹ and veiling. The projecting power creates everything from the subtle² body to the gross universe.

¹Projecting—This leads one to think of the pure and attributeless *Ātman* to be *Viśva*, *Taijasa* and *Prājña*, associated with the experiences of waking, dream and deep sleep. It is again, under the influence of this aspect of *Māyā* that the non-dual Brahman appears as the manifested manifold.

²Subtle body—This body consists of seventeen parts. See ante, śloka 12.

XIV

From the relative standpoint, Brahman is pointed out as the cause of the universe because the mind seeks a cause. That Brahman is, really speaking, not the cause, can be seen from the following śloka which describes the true nature of creation:

सृष्टिर्नाम ब्रह्मरूपे सच्चिदानन्दवस्तुनि ।

अब्धौ फेनादिवत् सर्वनामरूपप्रसारणा ॥ १४ ॥

ब्रह्मरूपे of the nature of Brahman सच्चिदानन्दवस्तुनि in the entity which is Existence-Consciousness-Bliss अब्धौ in the ocean फेनादिवत् like foams etc. सर्वनामरूपप्रसारणा the manifesting of all names and forms सृष्टिः creation नाम is called.

14. The manifesting¹ of all names² and forms³ in the entity⁴ which is Existence⁵- Consciousness-Bliss and which is the same as Brahman, like⁶ the foams etc. in the ocean, is known as creation.⁷

¹*Manifesting*—This manifestation is due to the projecting power of *Māyā* which is potential in Brahman from the causal standpoint.

²*Names*—By which things are designated.

³*Forms*—That which is expressed by a name. Both names and forms are mere forms of thought as can be understood by the analysis of names and forms experienced in dream, which are nothing but the modifications of the mind.

⁴*Entity*—Reality is not a void or negation as the Buddhists contend. The appearance of the manifold cannot be based on an Absolute negation. In empirical experience, every appear-

ance has a positive substratum. The illusion of names and forms appears from, and disappears in, Brahman.

⁵*Existence etc.*—These are not positive attributes of Brahman, which cannot be described by word or thought. Words etc. can describe only what is perceived in the perceptual world.

⁶*Like etc.*—This illustration is for the purpose of showing the indescribable nature of creation. Foams, waves, bubbles, etc., are not separate from the ocean, because all these are made of the same stuff as water. Again, they are not identical with the ocean, because we do make a distinction between the ocean and the waves etc. Similarly the manifested manifold is not separate from Brahman, as the Śruti says, because no separate universe can be conceived of, which, according to the Śruti, is not of the nature of Existence-Consciousness-Bliss. Again from the Śruti we know Brahman as separate from the world, which we perceive to be gross, solid, extended in time and space, etc. This appearance of the universe as eparate from Brahman is due to *Māyā*.

⁷*Creation*—*Vedānta* explains the origin of the universe by saying that it is the unfolding of Brahman through Its inscrutable power, called *Māyā*. As the rope appears in the form of the snakes or as the ocean appears in the form of foams, waves, etc., or as the sleeping man appears to be living in a dream world, so also Brahman appears in the form of the world. From the causal standpoint, Brahman is both the material and efficient cause of the world.

XV

Now is described the veiling power of *Māyā*:

अन्तर्द्दृश्ययोर्भेदं बहिश्च ब्रह्मसर्गयोः ।

आवृणोत्यपरा शक्तिस्सा संसारस्य कारणम् ॥ १५ ॥

अपरा शक्तिः the other power (of *māyā*) अन्तः within दृक्-दृश्ययोः (भेदं) (the distinction) between the seer and seen (objects) बहिः outside च also ब्रह्मसर्गयोः (भेदं) (the distinction) between Brahman and the created universe आवृणोति conceals सा this power संसारस्य of the phenomenal universe कारणं cause (भवति is).

15. The other¹ power (of *Māyā*) conceals the distinction between the perceiver² and the perceived objects³ which are cognized within the body as well as the distinction between Brahman⁴ and the phenomenal⁵ universe which is perceived outside (one's own body). This⁶ power (शक्ति) is the cause of the phenomenal universe.

¹*Other power*—It is known as the *Āvaraṇa-Śakti* (the veiling power) of *Māyā*.

²*Perceiver*—The Witness (साक्षी) which is the cause of the immediate perception of “I” (see *ante*, śloka 1). It considers itself as the enjoyer etc. by identifying itself with the gross and the subtle body. Really speaking, it is the relationless *Ātman*.

³*Objects*—It includes everything from the empirical ego to the gross body. The *Sākṣin* is distinct from the perceived objects. But the veiling power of *Māyā* does not enable us to see the distinction and therefore the *Sākṣin* appears to have identified itself with the empirical ego, mind, sense-organs, etc.

⁴*Brahman*—Brahman is said to be of the nature of Existence-Consciousness-Bliss. But through the veiling power of *Māyā* It seems to have identified Itself with names and forms and thus appears as objects of enjoyment.

⁵*Phenomenal*—This is a mere appearance like that so silver in the mother-o'-pearl.

⁶*This etc.*—From the highest standpoint there is neither creation nor dissolution. Non-dual Brahman alone is and always exists. The appearance of the manifold is due to the veiling power of *Māyā* which conceals the real non-dual nature of Brahman and presents the appearance of the variegated universe. It is just like perceiving dream objects with which the sleeper at that time is in no way connected. From the subjective standpoint a man becomes a world-bound creature on account of the identification of the seer with the mind, sense-organs, etc. (object). Ignorance of the distinction between the subject and the object is the cause of one's sufferings in the world.

Though it is a custom with the Vedāntic writers to describe the veiling power (*Āvaraṇa-Śakti*) as prior to the projecting power (*Vikṣēpa-Śakti*), the author of this treatise makes here a departure. Strictly speaking, the *Āvaraṇa-Śakti* cannot be said to precede the *Vikṣēpa-Śakti* or *vice versa*. For, the effects of both are seen simultaneously. One cannot be conceived of without the other.

XVI

That *Māyā* is the cause of the appearance of the universe has already been stated. The question now arises⁴ what is the nature of *Jīva* who suffers by the law of transmigration? It is the illusory characteristic of the universe that is described below with a view to discuss later on the real nature of *Jīva*:

साक्षिणः पुरतो भाति लिङ्गं देहेन संयुतम् ।

चित्तिच्छायासमावेशज्जीवस्स्याद्वयावहारिकः ॥ १६ ॥

साक्षिणः of the witness पुरतः in immediate proximity लिङ्गं the subtle body देहेन with the (physical) body संयुतं related भाति shines. (That subtle body) चित्तिच्छायासमावेशात् on account of its being affected by the reflection of consciousness व्यावहारिकः empirical जीवः embodied self स्यात् becomes.

16. The subtle body (Līṅgam) which exists in close proximity to the Witness (*Sākṣin*) identifying itself with the gross body becomes the embodied empirical¹ self, on account of its being affected by the reflection of Consciousness.

¹*Empirical self*—It is that which thinks itself as the agent, enjoyer, etc. It is this *Jīva* that appears to die and be re-born, etc. But the *Sākṣin* or *Ātman* is birthless, deathless, immutable and without attributes.

XVII

A doubt arises here. The embodied self is unreal and hence liberation is not possible for it. Again the *Sākṣin* is ever free; therefore no liberation is necessary for it. There is no third entity for whom the scriptures, pointing to liberation can be prescribed. Therefore scriptures become futile. The following stanza removes this doubt by showing that the idea of the embodied self is falsely superimposed upon the *Sākṣin* or the Witness:

अस्य जीवत्वमारोपात् साक्षिण्यप्यवभासते ।

आवृतौ तु विनष्टायां भेदे भातेऽप्याति तत् ॥ १७ ॥

अस्य of this (the empirical self) जीवत्वं the nature of being a jīva आरोपात् through superimposition साक्षिणि in this sākṣin अपि also अवभासते appears आवृतौ of the veiling power तु but विनष्टायां by the annihilation, भेदे the difference भाते having become clear तत् that (the idea of being jīva) अपयाति disappears.

17. The character of an embodied self appear through false¹ superimposition in the *Sākṣin*² also.³ With the disappearance of the veiling power, the distinction⁴ (between the seer and the object) becomes clear and with it the *Jīva* character of the *Sākṣin* (Witness) disappears.⁵

¹*False superimposition*—This is due to the projecting powers of *Māyā*.

²*Sākṣin*—Thereby the Witness appears as the world-bound *Jīva*.

³*Also*—Though the *Sākṣin* is ever free from all taint of worldliness.

⁴*Distinction*—Through Knowledge one realizes that *Sākṣin* is ever free from worldliness and is the eternal seer and all other ideas, from the empirical ego to the body, are mere objects and hence negatable.

⁵*Disappears*—This is possible only through Knowledge which one acquires from the study and the understanding of the scriptures. Hence scriptures are not futile.

XVIII

As in the case of the subject itself the *Sākṣin*, through false identification, appears to have become the *Jīva*, so also Brahman appears to be identified with the objective universe:

तथा सर्गब्रह्मणोश्च भेदमावृत्य तिष्ठति ।

या शक्तिस्तद्वशाद्ब्रह्म विकृतत्वेन भासते ॥ १८ ॥

तथा similarly या which शक्तिः power सर्गब्रह्मणोः of Brahman and phenomenal universe भेदं distinction आवृत्य concealing तिष्ठति exists तद्वशात् through its influence ब्रह्म Brahman विकृतत्वेन as being of the nature of modification भासते appears.

18. Similarly,¹ Brahman, through the influence of the power² that conceals the distinction between It³ and the phenomenal universe, appears as endowed with the attributes⁴ of change.

¹Similarly—As in the case of the Witness and the object, with reference to the individual self.

²Power—The concealing power of *Māyā* (आवरणशक्ति).

³It—The real nature of Brahman is that It is without attributes.

⁴Attributes—The six attributes of the manifested manifold, viz., birth, existence, growth, change, decay and annihilation. Under the influence of *Māyā* Brahman appears to possess these attributes and to be identified with the world.

XIX

When that veiling power is destroyed, the distinction between Brahman and the phenomenal universe becomes clear and then the changes etc. attributed to Brahman disappear:

अत्राप्यावृतिनाशेन विभाति ब्रह्मसर्गयोः ।

भेदस्तयोर्विकारस्स्यात् सर्गे न ब्रह्मणि क्वचित् ॥ १९ ॥

अत्र अपि in this case also आवृतिनाशेन with the destruction of the veiling power तयोः ब्रह्मसर्गयोः of Brahman and the phenomenal universe भेदः distinction विभाति becomes clear (ततः therefore) सर्गे in the phenomenal universe विकारः change स्यात् exists न not ब्रह्मणि in Brahman क्वचित् ever (विकारः स्यात् change exists).

19. In¹ this case also, the distinction between Brahman and the phenomenal universe becomes clear with² the disappearance of the veiling power. Therefore change³ is perceived in the phenomenal universe, but never in Brahman.

¹In etc.—As in the case of the individual self.

13638.

²With etc.—As the result of the knowledge of the non-dual Brahman.

³Change etc.—Whose essential characteristics are birth, growth, decay, etc.

In the foregoing stanzas we have seen, following the methods of agreement and difference, that the word “त्वं” (“Thou” in the Vedic statement, “Thou Thou Art”) indicates the Witness (*Sākṣin*) which is immutable and changeless and that the word “तत्” indicates Brahman which is unrelated to the phenomena. The attributes generally associated with “Thou” and “That” are mere appearances and hence unreal.

XX

Now is shown the identity of “Thou” and “That”:

अस्ति भाति प्रियं रूपं नाम चेत्यंशपञ्चकम् ।

आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम् ॥ २० ॥

अस्ति (it) exists भाति (it) shines (becomes cognizable) प्रियं (it is) dear रूपं form नाम name च इति अंशपञ्चकं all these five aspects (characterize every entity). आद्यत्रयं the first three (are) ब्रह्मरूपं characteristics of Brahman ततः the next द्वयं two जगद्रूपं characteristics of the universe.

20. Every entity has five characteristics, viz., existence, cognizability,¹ attractiveness, form and name. Of these, the first three belong² to Brahman and the next³ two to the world.

¹*Cognizability*—That which makes one aware of the existence of an object.

²*Belong to etc.*—These three characteristics correspond to Sat, Cit and Ānanda.

³*Next two*—Names and forms are the chief characteristics of Māyā.

XXI

The meaning of the preceding sloka is made clearer in the following by the methods of agreement and difference:

खवायवग्निजलोर्वीषु देवतिर्यङ्नरादिषु ।

अभिन्नास्सच्चिदानन्दाः भिद्येते रूपनामनी ॥ २१ ॥

खवायवग्निजलोर्वीषु in the ākāśa (ether), air, fire, water and earth देवतिर्यङ्नरादिषु in gods, animals and men सच्चिदानन्दाः (the attributes of) Existence, Consciousness and Bliss अभिन्नाः common features रूपनामनी forms and names भिद्येते differ.

21. The attributes of Existence, Consciousness and Bliss are equally¹ present in the *Ākāśa* (ether), air, fire, water and earth as well as in gods, animals and men, etc. Names and forms make² one differ from the other.

¹*Equally etc.*—All objects such as a pot, a picture, etc., have these common features. These are the universal characteristics.

²*Make etc.*—We distinguish one object from another only by their names and forms. Names and forms are characteristics of the individual and hence relative. Even after the negation of names and forms, there exists the common substratum whose nature is Existence - Consciousness - Bliss (Absolute).

XXII

Thus following the methods of agreement and difference, we get the implied meaning of तत् ("That") and त्वं ("Thou") which points to *Saccidānanda* Brahman. Therefore Brahman is identical with the *Jīva*. But one should practise concentration (*Samādhi*) in order to strengthen this conviction. The methods of *Samādhi* are described below:

उपेक्ष्य नामरूपे द्वे सच्चिदानंदतत्परः ।

समाधिं सर्वदा कुर्याद्धृदये वाऽथवा बहिः ॥ २२ ॥

नामरूपे (to) name and form द्वे two उपेक्ष्य being indifferent सच्चिदानंदतत्परः (सन्) being devoted to saccidānanda हृदये वा either in the heart अथवा or बहिः outside सर्वदा always समाधिं concentration कुर्यात् should practise.

22. Having¹ become indifferent to name and form and being devoted to *Saccidānanda*,² one should always practise concentration³ either within the heart⁴ or outside.⁵

¹*Having etc.*—Names and forms are impermanent, because they appear and disappear. Though names and forms give the direct meaning (वाच्यार्थ) of “That” (तत्) and “Thou” (त्वं), yet they are negatable as found in deep sleep.

²*Saccidānanda*—This is the implied meaning (लक्ष्यार्थ) of all objects. The characteristics of Existence, Consciousness and Bliss are universal and therefore they form the common features of the substratum of all objects comprehended by “That” and “Thou”. Therefore these aspects alone, being permanent, as distinguished from names and forms, are worthy of concentration.

³*Concentration*—Concentration or *Sāmadhi* means one-pointedness of the mind by which the student feels his steady identity with Brahman.

⁴*Heart*—Heart is pointed out, for the facility of concentration, as the seat of *Paramātmān*.

⁵*Outside*—That is, concentration can be practised through the help of any external object, such as a word, sound, image or any other symbol. These two modes of concentration are meant for different temperaments.

XXIII

Samādhi with its twofold division is described in the following seven stanzas. Concentration *within* the heart is described in the three following:

सविकल्पो निर्विकल्पः समाधिद्विविधो हृदि ।

दृश्यशब्दानुवेधेन सविकल्पः पुनर्द्विधा ॥ २३ ॥

सविकल्पः in which the ideas are present निर्विकल्पः in which the ideas do not exist हृदि (to be practised) within the heart समाधिः concentration (इति) द्विविधः of two kinds सविकल्पः समाधिः concentration in which ideas are present दृश्यशब्दानुवेधेन according to its association with a cognizable object or with a sound (as an object) पुनः again द्विधा (are) of two kinds.

23. Two kinds of *Samādhi* to be practised in the heart (within one's self) are known as *Savikalpa*¹ and *Nirvikalpa*.² *Savikalpa-Samādhi* is again divided into two classes, according to its association with a cognizable object or a sound (as an object).

¹*Savikalpa*—In this *Samādhi*, the practitioner concentrates his mind on Brahman without completely losing such distinctions as the knower, knowledge, and the known. This is the initial step in the practice of concentration.

²*Nirvikalpa*—In this *Samādhi* the practitioner makes himself free from all thought of distinctions, as the knower, knowledge and the known.

XXIV

Now is described the *Samādhi* (*Savikalpa*) in which concentration is associated with an object:

कासाद्याश्चित्तगा दृश्यास्तत्साक्षित्वेन चेतनम् ।

ध्यायेद्दृश्यानुविद्धोऽयं समाधिस्सविकल्पकः ॥ २४ ॥

चित्तगाः centred in the mind कामाद्याः desires etc. दृश्याः (cognizable) objects चेतनं consciousness तत्साक्षित्वेन as their witness ध्यायेत् should meditate अयं this दृश्यानुविद्धः (is) combined with cognizable objects सविकल्पकः in which ideas are present समाधिः concentration.

24. Desire¹ etc. centred² in the mind are to be treated as (cognizable) objects. Meditate on Consciousness³ as their Witness.⁴ This is what is called *Savikalpa-Samādhī* associated with (cognizable) objects.

¹*Desire*—See *ante*, 4.

²*Centred etc.*—Because they are the modifications of the mind. They disappear with the disappearance of the mind as in deep sleep. Therefore, they have got nothing to do with *Ātman*.

³*Consciousness*—It means *Ātman*, that is, the Witness of all these mental modifications.

⁴*Witness*—Because of the presence of *Ātman*, the mind and its modifications are seen to be active. Then the process of the meditation is this: Whenever any thought appears in the mind, take it to be an object and be indifferent to it. But think of the *Ātman* as your real nature, eternal and permanent. The object which is an idea appears and disappears. This sort of concentration is always associated with an object of thought.

XXV

Now is described a higher kind of *Savikalpa-Samādhī*, with which some sound (object) is associated:

असंगस्सच्चिदानन्दस्वप्रभो द्वैतवर्जितः ।

अस्मीति शब्दविद्धोऽयं समाधिस्सविकल्पकः ॥ २५ ॥

(अहं I) असंगः unattached सच्चिदानन्दः Existence-Consciousness-Bliss स्वप्रभः self-luminous द्वैतवर्जितः free from duality अस्मि am इति अयं this शब्दविद्धः (is) associated with word सविकल्पकः समाधिः savikalpa-samādhī.

25. I am Existence¹-Consciousness-Bliss, unattached,² self-luminous³ and free⁴ from duality. This is known as the (other kind of) *Savikalpa-Samādhī* associated with sound (object).

¹*Existence etc.*—Sat, Cit and Ānanda are the natural characteristics of Ātman.

²*Unattached*—Unrelated to Citta or mind whose functions are seen as desire, volition, etc. Ātman is also unattached to virtue and vice, weal and woe, (relative) knowledge and ignorance, etc. Comp. असंगो ह्ययं पुरुषः “This Puruṣa is unattached.”

³*Self-luminous*—The existence of Ātman can never be doubted even when the relative objects are absent as in deep sleep. Compare अदृष्टं द्रष्टुं अश्रुतं श्रोतुं (बृ. उ. ३-८-११) न दृष्टेर्द्रष्टारं पश्येः (बृ. उ. ३-४-२). “That (Brahman) is unseen but seeing, unheard but hearing.” “Thou couldst not see the Seer of sight.”

⁴*Free from etc.*—Nothing else exists besides the Ātman, because Ātman is one and without a second and it has not parts and it is not of the nature of insentiency. Comp. एकमेवाद्वितीयं (छां. उ. ६-७-१) “He is, verily, one without a second.”

While practising this concentration the practitioner thinks, “I am the Witness, the innermost Self.” The object of his meditation is the non-dual Self free from the ideas of desire

etc., which are foreign to *Ātman*. There is only a current of self-consciousness. This sort of concentration is called *Savikalpaka* as it is not free from ideas altogether. Such ideas as, "I am unattached" etc. are present in this *Samādhi*.

XXVI

Now is described the higher concentration free from all ideas whatsoever:

स्वानुभूतिरसावेशाद्दृश्यशब्दावुपेक्ष्य तु ।

निर्विकल्पस्समाधिस्स्यान्निवातस्थितदीपवत् ॥ २६ ॥

तु but स्वानुभूतिरसावेशात् on account of complete absorption in the bliss of realization of the Self दृश्यशब्दौ both the perceived objects and sounds उपेक्ष्य being indifferent to निवातस्थितदीपवत् like a flame in a place free from wind निर्विकल्पः समाधिः absorption free from (subject-object) ideas स्यात् is.

26. But¹ the *Nirvikalpa-Samādhi* is that in which the mind² becomes steady like the (unflickering flame of a) light kept in a place free from wind and in which the student becomes indifferent to both³ objects and sounds on account⁴ of his complete absorption in the bliss of the realization of the Self.

¹ But—The *Nirvikalpa-Samādhi* is here distinguished from the *Savikalpa-Samādhi* as described in the foregoing ślokas.

² Mind, etc.—Through the constant practise of the *Savikalpa-Samādhi*, mind becomes free from all distractions which is the result of attachment to sense-objects. Therefore, he then,

becomes, competent to practise *Nirvikalpa-Samādhī* in which the mind becomes steady like the unflickering flame of a candle, kept in a windless place. Compare:

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।

योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ (गीता ६. १९)

“As a lamp in a spot sheltered from the wind, does not flicker,—even such has been the simile used for a Yogin of subdued mind, practising concentration in the Self.”

³*Both etc.*—These are associated with concentration in the *Savikalpa-Samādhī*. Desires etc. are the cognizable objects and “I am unattached” etc. are sound (objects) or ideas.

⁴*On account etc.*—The word *Anubhūti*, in the text, means “Highest Consciousness” or “Self”. Comp.

यानुभूतिरजामेया त्वनंतानंदविग्रहा ।

महदादिजगन्माया चित्रभित्तिर्नमामि ताम् ॥ (इष्टसिद्धि, ७८)

“I bow to that innermost (Subjective) Self, birthless, incomprehensible, infinite, the embodiment of Bliss and the background of the World, created by Mahat etc. and painted by ignorance (*Māyā*).”

The word “*Rasa*” means the Supreme Self or the nature of the Highest Bliss. Comp. रसो वै सः । रस् ह्योवायं लब्ध्वानन्दी भवति (तै. उ. २-७-१). ‘He is the *Rasa*, flavour, for only after perceiving a flavour can any one become blessed.”

The word *Āveśa* means complete absorption. Or it may mean the ‘manifestation’ of the supreme Bliss in the heart as the index of success in the *Savikalpa-Samādhī*. Another meaning of the word is “coming” (प्रवेश) from all directions (आ) of bliss. Still another meaning is the ‘possession’ i.e., the practitioner becomes possessed, as it were, by the bliss of self-realization and can no longer control himself.

The *Nirvikalpa-Samādhi* is the highest kind of concentration in which the practioner realises his real Self. In this *Samādhi* the functions of the mind are stopped and the practitioner experiences the Highest Bliss. Compare:

प्रशांतवृत्तिकं चित्तं परमानंददीपकम् ।

असंप्रज्ञातनामायं समाधिर्योगिनां प्रियः ॥ (मुक्तिकोपनिषत्, ७-५४)

“The mind, with the utter quiescence of modifications concentrating upon one Supreme Bliss, is said to be *Asamprajñāta Samādhi* that is dear unto the Yogins.”

This *Samādhi* is characterized by the absence of the knowledge of the subject-object relationship. Apparently it is like that state of calmness and tranquility which pervades a stone, because in the *Nirvikalpa-Samādhi* the mind stops its functioning. But it should not be mistaken stupor or deep sleep in which state alone one experiences absence of duality. The difference between deep sleep and *Nirvikalpa-Samādhi* is that in the former state there is no knowledge or Self, but in the latter there exists no feeling of not knowing the Self, because in the *Nirvikalpa-Samādhi* one becomes identified with the ever-conscious *Ātman*. Compare:

संशान्तसर्वसंकल्पा या शिलांतरिव स्थितिः ।

जाड्यनिद्राविनिर्मुक्ता सा स्वरूपस्थितिः स्मृता ॥

(वासिष्ठरामायण, उत्पत्तिप्रकरण, ११७-९)

“The state in which all desires completely disappear which is (quiescent) like the interior of a stone, but which is not characterised by swoon or deep sleep is admitted as the real nature of *Ātman*.”

Nirvikalpa-Samādhi which is identical with the Highest Knowledge can be attained only as a result of discrimination between the real and the unreal. After this discrimination,

the student becomes indifferent to everything of the relative world. Comp. तत्परं पुरुषस्यातेर्गुणवैतृष्यम् (Pāntajali-Sūtra, Samādhi-Pāda, 16), "That is extreme non-attachment, which gives up even the qualities and comes from the Knowledge of (the real nature of) the Puruṣa."

This *Samādhi* is possible only for him who has become established in complete renunciation. Comp. तीव्रसंवेगानामासन्नः (समाधिलाभः) (पा. सू. समाधिपाद, ७१). "Success is speedy for the extremely energetic."

In this *Samādhi* one becomes free from all thoughts or ideas but infilled with Supreme Bliss. Compare:

अन्तश्शून्यो बहिःशून्यश्शून्यकुम्भ इवांबरे ।

अन्तःदूर्णो बहिःपूर्णः पूर्णकुम्भ इवार्णवे ।

(वासिष्ठरामायण, निर्वाणपूर्वप्रकरण, १२६-६८)

"It is just like an empty pitcher placed in the sky, having nothing inside and outside; and again, it is just like a full pitcher placed in the sea, full (of water) both inside and outside."

XXVII

By the practice of *Samādhi* described above the practitioner realises his own Self which is of the nature of Existence-Consciousness-Bliss. But this concentration can also be practised with the help of any object in the external world. By such concentration one can realise the nature of Brahman and creation. Brahman and Self are identical:

हृदीव बाह्यदेशेऽपि यस्मिन् कस्मिंश्च वस्तुनि ।

समाधिराद्यस्सन्मात्रान्नामरूपपृथक्कृतिः ॥ २७ ॥

हृदि इव as in heart बाह्यदेशे अपि in the external region as well यस्मिन् कस्मिन् च वस्तुनि in any object whatsoever आद्यः of the

first kind समाधिः स्यात् concentration is possible सः that (samādhī) सन्मात्रात् from the Pure Existence (which is Brahman) नामरूपपृथक्कृतिः the separation of names and forms.

27. The first¹ kind of *Samādhī* is possible with the help of any external² object as it is with the help of an internal³ object. In that *Samādhī* the name and form are separated⁴ from what is Pure Existence⁵ (Brahman).

¹*First kind etc.*—i. e., the *Savikalpa-Samādhī* with the help of an object. (दृश्यानुविद्धः)

²*External*—By concentration on such external objects, as the sun etc.

³*Internal etc.*—Such as desire etc.

⁴*Separated*—Names and forms on account of their appearance and disappearance are negatable. This is done by concentration on the Saccidānanda factor of an entity.

⁵*Pure Existence*—The Existence aspect of an object can never be negated.

We have seen in the 24th stanza that concentration can be practised with the help of an object perceived internally. Similar concentration can be practised with the help of an external object also. Every object, as we have seen, has three unchangeable aspects, namely, Existence, Visibility and Attractiveness. The two other changing aspects are names and forms. The practitioner should concentrate his mind on Pure Existence which is the same as Brahman and dissociate himself from the changing aspects of name and form.

XXVIII

Now is described the other kind of *Savikalpaka-Samādhī* (शब्दानुविद्ध) associated with sound (object) to be practised with the help of an external object:

अखंडैकरसं वस्तु सच्चिदानन्दलक्षणम् ।

इत्यविच्छिन्नचित्तेयं समाधिर्मध्यमो भवेत् ॥ २८ ॥

अखंडैकरसं of the same nature (always) and unlimited (by time, space, etc.) सच्चिदानन्दलक्षणं characterised by Existence-Consciousness-Bliss (यत्) वस्तु entity (तदेव ब्रह्म that is Brahman) इति इयं अविच्छिन्नचिन्ता such uninterrupted reflection मध्यमः middle समाधिः concentration भवेत् is.

28. The entity which¹ is (always) of the same nature and unlimited (by time, space, etc.) and which is characterised by Existence-Consciousness-Bliss, is verily Brahman. Such uninterrupted reflection is called the intermediate² absorption, that is, the *Savikalpaka-Samādhī* associated with sound (object).

¹Which is etc.— Which remains the same, that is, immutable in the past, present and future and which is not limited by time, space, etc.

²Intermediate—Because it is superior to the *Samādhī* described in the foregoing *Śloka* and inferior to the *Nirvikalpa-Samādhī*.

This *Samādhī* is similar to the one described in *Śloka* 25. The only difference is that it is associated with an external (objective) idea whereas the other one is associated with an internal (subjective) idea.

XXIX

Now is described the *Nirvikalpaka-Samādhi* which can be practised by following the objective method:

स्तब्धीभावो रसास्वादात्तृतीयः पूर्ववन्मतः ।

एतैस्समाधिभिषड्भिर्नयेत् कालं निरन्तरम् ॥ २९ ॥

रसास्वादात् from the experience of Bliss स्तब्धीभावः insensibility (to external objects) पूर्ववत् as in the previous instance तृतीयः (समाधिः) the third kind of samādhi मतः described (पंडितानां by the teachers) एतैः षड्भिः समाधिभिः by the help of these six kinds of samādhi निरन्तरं always कालं time नयेत् should spend.

29. The insensibility¹ of the mind (to external objects) as² before, on account of the experience³ of Bliss, is designated as the third kind of *Samādhi* (*Nirvikalpaka*). The practitioner should uninterruptedly⁴ spend his time in these six⁵ kinds of *Samādhi*.

Insensibility—This shows that the mind is completely absorbed in the contemplation of Brahman.

²As before—As in the case of *Samādhi* described in the twenty-sixth Śloka; here also the practitioner attains the *Nirvikalpaka-Samādhi* by merging the entire illusory phenomena in Brahman and by being indifferent to the manifested manifold (दृश्य) and such ideas as “indivisible” (अखंडः), of the same nature (एकरसः), etc. Concentration becomes steady like the unflickering flame of a candle in a place free from wind.

³*Experience etc.*—This bliss is due to the knowledge of Brahman whom the scriptures describe as an entity of Bliss. The Self (subject) is identical with Brahman. In the subjective concentration, the Self which is the Witness of all mental modifications is identical with Brahman. Otherwise such concentration, without a substratum, becomes a mere mental abstraction and ends in nihilism. Again, in objective concentration, Brahman, the unchanging entity in all perceived objects, because of its all-pervasive nature, is identical with the Self (subject). As the knowledge of Brahman is associated with bliss so also the knowledge of Self is accompanied by Bliss Eternal.

⁴*Uninterruptedly*—This *Samādhi* should be practised uninterruptedly for a long time. Then only can the practitioner be firmly established in supreme knowledge. Cf. स तु दीर्घकालनैरन्तर्यसत्कारमेवितो दृढभूमिः (पा. सू. समाधिपाद, १४). “It becomes firmly grounded by long, constant efforts with great love (for the end to be attained).”

⁵*Six*—That is, three subjective and three objective.

XXX

As a result of the constant practice of *Samādhi*, described above, it becomes subsequently quite natural and spontaneous. Then the seeker realises Brahman everywhere:

देहाभिमाने गलिते विज्ञाते परमात्मनि ।

यत्र यत्र मनो याति तत्र तत्र समाधयः ॥ ३० ॥

देहाभिमाने the attachment to the body गलिते with the disappearance of परमात्मनि the Supreme Self विज्ञाते (सति) with

the realization of यत्र यत्र to whatever objects मनः mind याति goes तत्र तत्र there समाधयः absorptions (भवन्ति are).

30. With the disappearance of the attachment¹ to the body and with the realization of the Supreme Self, to whatever object² the mind is directed one experiences *Samādhi*.³

¹*Attachment etc.*—On account of such attachment to body, a being feels that he is a man, a Brahmin, a so-and-so, etc. Following the process of enquiry laid down in *Vedānta*, the student realises that all internal entities from the empirical ego to the body are only objects and the subject (Self) is the Witness. Therefore, he ceases to identity himself as attached to the objects, knowing that appearance and disappearance are their inevitable nature. Similarly, by an analysis of the external world he realises that Brahman is the only permanent entity in the universe, while names and forms are changing phenomena. Therefore the practitioner becomes indifferent to the internal and external objects and fixes his mind on Brahman which is identical with the Self.

²*Objects*—As perceived by the senses.

³*Samādhi*—That is, as a result of constant practice of Yogic *Samādhi*, as described above, for a long time and with the help of the knowledge of Truth, the practitioner realises all objects, internal and external, as Brahman. Even the names and forms which appear to the ignorant as devoid of reality are looked upon by the *Jñānin* as ever existent Brahman. He sees everywhere Brahman only. The knowledge of Brahman which is at first attainable by effort becomes, later on quite spontaneous and natural.

XXXI

Now is described the result of this supreme realization in the language of the *Muṇḍaka Upaniṣad* (2.8):

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ ३१ ॥

तस्मिन् परावरे Him who is high and low दृष्टे by beholding हृदयग्रन्थिः fetter of the heart भिद्यते is broken सर्वसंशयाः all doubts छिद्यन्ते are solved अस्य his कर्माणि च all works (and their effects) क्षीयन्ते wear away.

31. By¹ beholding Him who² is high and low, the fetters³ of the heart are broken, all⁴ doubts are solved and all⁵ his *Karmas* (activities and their effects) wear away.

¹By beholding Him—That is, by realising Brahman throughout the manifested manifold.

²Who is high and low—The word high (पर) signifies *Brahmā*, what is known as cause of the universe. The word low (अपर) signifies the universe etc., which are the effects. It is the non-dual *Turīya* Brahman alone that exists everywhere, both in the cause and in the effect.

³Fetters etc.—This denotes ideas of agency etc. which are falsely superimposed on the Self. This is due to ignorance.

⁴All doubts—That is, the doubts regarding the nature of Self.

⁵All his *Karmas* etc.—For a *Jñānin* the accumulated works (संचितकर्म) as well as fresh works (आगामिकर्म) do not yield

any result. Only the fructiscent works (प्रारब्धकर्म), as a result of which a man has got his present body, continue to produce their result. This work yields its result so long as the body lasts. But this explanation is offered only from the standpoint of the ignorant who see even a *Jñānin* subject to disease, misery, hunger, thirst, etc. But a *Jñānin* who has made himself quite free from the body-idea does not feel the effect of any Karma. For him all works and their effects are non-existent. Comp. अशरीरं वाव संतं न प्रियाप्रिये स्पृशतः (छां. उ. ८-१७-१). “(But) when he is free of the body, then neither pleasure nor pain touches him.”

He who realises Brahman attains liberation (मुक्ति) which is the highest objective of life. Compare the following Śruti passages:

“ब्रह्म वेद ब्रह्मैव भवति” (मुं. उ. ३-२-९)

“He who knows Brahman, verily, becomes Brahman.”

“ब्रह्मविदाप्नोति परम्” (तै. उ. २-१-१)

“The knower of Brahman attains the Highest.”

“तरति शोकमात्मवित्” (छा. उ. ७-१-३)

“The knower of Self goes beyond grief.”

“अभयं वै जनक प्राप्तोऽसि” (बृ. उ. ४-१-४)

“Oh! Janaka! You have attained fearlessness.”

“एतावदरे खल्वमृतत्वमिति” (बृ. उ. ४-५-१५)

“Oh, (Maitreyi), thus far goes immortality.”

“तमेव विदित्वा अतिमृत्युमेति” (श्वे. उ. ३-८, ६-१५)

“Knowing it (Self) one goes beyond death.”

“यत्र वाऽस्य सर्वमात्मैवाऽभूत्” (बृ. उ. २-४-१३)

“When the Self only is all this.”

XXXII

We have seen the method prescribed in this treatise for the realization of the Highest Truth. By following this method the student understands the real significance of “That” and “Thou” and ultimately realises that identity. All these have been described in their proper places. The various helps for the attainment of such knowledge have been dealt with as well as the result of the knowledge of identity. The treatise may be said to be completed here. But a doubt may still arise in the mind of the student. What is the nature of *Jīva*? If the Witness (*Sākṣin*) is really Brahman, then He cannot be *Jīva*. And if He is *Jīva*, then He cannot be Brahman. In any case, the teaching is of no use. Therefore, it is necessary to explain to the student the real nature of *Jīva*.

The student will be told in the following śloka that the *Jīva* in reality is *Sākṣin* and identical with Brahman. The *Sākṣin* considers himself to be *Jīva* owing to his identification with the *Upadhis*:

अवच्छिन्नश्चिदाभासस्तृतीयः स्वप्नकल्पितः ।

विज्ञेयस्त्रिविधो जीवस्तत्राद्यः पारमार्थिकः ॥ ३२ ॥

अवच्छिन्नः limited चिदाभासः unreal presentation of consciousness तृतीयः स्वप्नकल्पितः the third is as imagined in dream इति त्रिविधः these three kinds जीवः embodied being विज्ञेयः should be known तत्र among them आद्यः the first one पारमार्थिकः (is) the real nature (of *jīva*).

32. There are three conceptions of *Jīva* (Consciousness), namely, as that *limited* (by) *Prāṇa* etc. as that *presented* (in the mind) and the third

one Consciousness as *imagined* in dream (to have assumed the forms of man etc.).

According to the first theory, *Sākṣin* (the Seer) appears to be subject to various *Upādhis* (limitations) of *Prāṇa*, sense-organ, mind, etc., and thus regards himself as *Jīva*. It is like the infinite space (*Ākāśa*) portions of which appear to be limited by pots etc. According to the second theory, the Consciousness (*Sākṣin*) appears to be fallaciously presented in the mind and this presentation is known as *Jīva*. It is like the reflection of the sun in water. The reflection always partakes of the qualities of the medium in which it is reflected as the reflection of the sun is seen to be moving etc., with the movement of the water. Similarly, the presentation of Consciousness in the mind partakes of the qualities of the mind, such as agency, desire, volition, etc. According to a third theory, the nature of *Jīva* is the same as the nature of various beings one sees in dream. In dream, on account of the absence of the knowledge reality, one thinks of himself as king, god, or beggar, etc. Similarly, *Ātman*, also, through the ignorance of its real nature, it thinks of itself as man, or animal, etc. According to the author of this treatise, the first theory (अवच्छिन्नवादः) tells us that the real nature of *Jīva* is Brahman. This view is, however, not accepted by all schools of *Vedānta*.

XXXIII

How is it possible for a limited entity (*Jīva*) to be identical with the Absolute Brahman? This is thus explained:

अवच्छेदः कल्पितस्स्यादवच्छेद्यं तु वास्तवम् ।

तस्मिन् जीवत्वमारोपाद्ब्रह्मत्वं तु स्वभावतः ॥ ३३ ॥

अवच्छेदः limitation कल्पितः स्यात् is imaginary (illusory) तु but अवच्छेद्यं what appears to be limited वास्तवं (is) real तस्मिन् in that (Brahman) आरोपात् on account of superimposition जीवत्वं (स्यात्) the jīvahood appears तु but स्वभावतः naturally ब्रह्मत्वं (it is) of the nature of Brahman.

33. Limitation is illusory¹ but that which appears to be limited is real.² The *Jīvahood*³ (of the Self) is due to the superimposition of the illusory attributes. But really it⁴ has the nature of Brahman.

¹*Illusory*—The idea of limitation is illusory. What is the nature of the limitation that is superimposed upon Consciousness (*Sākṣin*) which is without parts etc.? This limitation is said to be caused by *Prāṇa* etc. Ordinarily, limitation (अवच्छेदः) is seen to be of the following kinds—A pillar is limited by the ground on which it stands. Or a part of it is covered (अवच्छेदः) by roof etc. This sort of limitation is not possible in *Ātman* because it is without parts. A frog is seen to be swallowed (अवच्छेदः) by the snake. But *Prāṇa* etc., cannot act similarly with regard to Self; for, It is always complete, without parts, without activity and ever peaceful. Cf. निष्कलं निष्क्रियं शांतं (इवे. उ. ६-१९) “without parts, without actions, tranquil.” पूर्णमदः पूर्णमिदिं (शांतिपाठः). “This is full and that is full.” An elephant is seen to be trimmed (अवच्छेदः) by the will of its caretaker. But *Prāṇa* etc., cannot act likewise with regard to *Ātman*; for being themselves of insentient nature, *Prāṇa* etc. are subservient to *Ātman*. Compare यः प्राणमंतरो यमयति (बृ. उ. ३-७-१६). “He who rules the breath within.”

Hence no kind of limitation by *Prāṇa* etc., can be predicated of *Ātman*. Therefore the limitation which appears to be superimposed upon *Ātman* is illusory.

²*Real*—*Sākṣin* or Self is real, because it is the same everywhere and at all times.

³*Jīvalthood*—The appearance of *Jīva* is not possible without the association of *upādhis*. The following analogy of a scholiast is interesting: *Rāhu* always exists in the firmament. But it cannot be directly perceived except in association with the solar or the lunar disc. Similarly *Sākṣin* also becomes an object of perception (*Jīva*) only in association with egoism, *Prāṇa*, etc.

⁴*It is etc.*—The *Sākṣin* is the same as Brahman. It may be contended that if the idea of limitation (*Jīvatvam*) and what limits it (*Prāṇa etc.*) be unreal, then *Sākṣin* also (what appears to be limited) is unreal. But this contention is refuted thus: *Sākṣin* is not unreal because it is the same as Brahman. A woman wearing anklets, through illusion, considers her feet to be entwined by a snake. With the removal of the illusion, the snake idea vanishes; but her feet remain as they are. Similarly the illusion of limitation and what limits, is removed by Knowledge. But the *Sākṣin* always exists.

XXXIV

That the theory of limitation (अवच्छेदवादः) explains in a better way the identity of *Jīva* and Brahman than the two other theories, is now described:

अवच्छिन्नस्य जीवस्य पूर्णेन ब्रह्मणैकताम् ।

तत्त्वमस्यादिवाक्यानि जगुर्नेतरजीवयोः ॥ ३४ ॥

तत्त्वमस्यादिवाक्यानि such Vedic statements as 'That Thou Art' etc. अवच्छिन्नस्य जीवस्य of the limited *jīva* पूर्णेन ब्रह्मणा

with Brahman that is without parts एकता identity जगु : declare न not इतरजीवयो : with the two other jīvas.

34. Such Vedic statements¹ as “That Thou Art” etc. declare² the identity of partless³ Brahman with the *Jīva* who appears as such from⁴ the standpoint of the “Theory of limitation” (अवच्छेदवादः). But it does not agree with the⁵ other two views (of *Jīva*).

¹*Vedic statements*—The four great Vedic statements which summarize the entire teachings of the Vedas are (1) “That Thou Art” (तत्त्वमसि); (2) “I am Brahman” (अहं ब्रह्मास्मि); (3) “This *Ātman* is Brahman (अयं आत्मा ब्रह्म); (4) “(Pure) Consciousness is Brahman” (प्रज्ञानं ब्रह्म).

²*Declare etc*—The method followed in arriving at such conclusion is what is known as भागत्यागलक्षणा or जहदजहत् लक्षणा or भागलक्षणा—a method in which the contradictory elements on both sides are given up and their identity is recognized, noticing carefully the essence of both which is Cit or Pure Consciousness.

³*Partless Brahman*—i.e., Pure Consciousness.

⁴*From the etc.*—That is, the *Jīva* as defined by the “Theory of limitation” which declares that Brahman limited by the *Upādhis* or *Avidyā* and *Ahaṅkāra* appears as *Jīva*.

⁵*The other etc.*—There are two other conceptions of *Jīva*² one in which he appears as imagined in dream and the other in which the appears as a fallacious presentation of the *Sākṣin* in the mind. The identity of these *Jīvas*, according to the author of this treatise, with Brahman is not the intention of the Śruti. For, they have no real existence, being the product of mere imagination. The other *Jīva*, as defined by the thoery

of limitation, exists and hence its identity with Brahman can be demonstrated. But the two other *Jīvas* are illusory. There cannot be any identity between an illusory appearance and a real entity.

XXXV

That the appearance of *Jīva* is due to the limitation (अवच्छेदः) superimposed upon Brahman is thus described:

ब्रह्मण्यवस्थिता माया विक्षेपावृतिरूपिणी ।

आवृत्याखण्डतां तस्मिन् जगज्जीवौ प्रकल्पयेत् ॥ ३५ ॥

विक्षेपावृतिरूपिणी माया *māyā* characterized by projection and concealment ब्रह्मणि in Brahman अवस्थिता rests तस्मिन् in Brahman अखण्डतां indivisible nature आवृत्य having concealed जगज्जीवौ both the world and the *jīva* प्रकल्पयेत् imagines.

35. *Māyā* which has the double¹ aspect of projection and concealment is in² Brahman. It limits the indivisible nature of Brahman and makes³ It (Brahman) appear as the world and the embodied being.

¹Double aspect—See ante. 13.

²In—Those who seek for the cause of *Māyā* which is the cause of the world, are told that it (*Māyā*) is in Brahman.

³Makes etc.—That is, after the real nature of Brahman is limited by *Māyā* It (Brahman) appears as *Jīva* (enjoyer) and *Jagat* (the objects of enjoyment).

XXXVI

What is the nature of *Jīva* and what is again the nature of the universe? The answer is thus stated:

जीवो धीस्थचिदाभासो भवेद्भोक्ता हि कर्मकृत् ।
भोग्यरूपमिदं सर्वं जगत् स्याद्भूतभौतिकम् ॥ ३६ ॥

धीस्थः located in buddhi (mind) चिदाभासः fallacious presentation of consciousness कर्मकृत् the performer of activities भोक्ता (च) (as well as) the enjoyer हि because (तस्मात् therefore) जीवः भवेत् becomes *jīva* भूतभौतिकं consisting of elements (भूतं) and their products (भौतिकम्) भोग्यरूपं of the nature of the objects of enjoyment इदं सर्वं all this जगत् universe स्यात् is called.

36. It is because the fallacious presentation of Consciousness (चिदाभासः) located in the *Buddhi* performs various¹ actions and enjoys² their results therefore it is called *Jīva*. And all this, consisting of the elements³ and their products⁴ which are of the nature of the objects of enjoyment, is called *Jagat* (universe).

¹*Various actions*—Such as cultivation, trade, sacrifice, worship, study of the Vedas, spiritual practices, etc.

²*Enjoys*—Either in this world or in heaven.

³*Elements*—Ether, air, fire, water and earth.

⁴*Products*—Various animate and inanimate objects.

XXXVII

Both *Jīva* and *Jagat* are the products of *Māyā* hence they are cognized so long as a man is in a state of ignorance:

अनादिकालमारभ्य मोक्षात् पूर्वमिदं द्वयम् ।

व्यवहारे स्थितं तस्मादुभयं व्यावहारिकम् ॥ ३७ ॥

इदं द्वयं these two मोक्षात् पूर्व till one attains liberation अनादिकालमारभ्य from time without beginning व्यवहारे स्थितं have only empirical existence तस्मात् therefore उभयं both व्यावहारिकं (are) empirical (in nature).

37. These¹ two dating from time without² beginning, have (only) empirical³ existence and exist till⁴ one attains liberation. Therefore both are called empirical.⁵

¹These two—The *Jīva* and *Jagat*.

²Without etc.—The origin of *Māyā* which produces the conceptions of time, space and causation cannot be proved from the relative or the empirical standpoint. It is because we are in *Māyā* that we cannot know the cause of *Māyā*.⁴ Compare:

प्रकृतिं पुरुषं चैव विद्वचनादी उभावपि (गीता, १३-१९)

“Know both *Prakṛti* and *Puruṣa* to be without beginning.”

³Empirical—In the state of ignorance the ideas of knower, knowledge and known are possible and the existence of the universe as well as various activities connected with it are possible only through these concepts.

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⁴*Till one etc.*—The world disappears when one attains liberations or *Jñāna*. Compare:

गताः कलाः पञ्चदश प्रतिष्ठा देवाश्च सर्वे प्रतितेवतासु ।
कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्व एकी भवन्ति ॥

(मुं. उ. ३-२-७)

“Their fifteen parts enter into their elements, their Devas (the senses) into their (corresponding) Devas. Their deeds and their Self with all his knowledge become all one in the Highest imperishable.”

⁵*Empirical*—The *Jīva* and *Jagat* are neither real (पारमार्थिक) nor illusory (प्रातिभासिक) They are empirical or phenomenal (व्यावहारिक).

XXXVIII

The following doubt arises: If the individual self, as well as the cognized universe, existing from time immemorial should last till one attains liberation, how is it possible to explain the scriptural passages dealing with creation, preservation and destruction and also waking, dream and deep sleep states? It is thus explained:

चिदाभासस्थिता निद्रा विक्षेपावृतिरूपिणी ।

आवृत्य जीवजगती पूर्वे नूत्ने तु कल्पयेत् ॥ ३८ ॥

चिदाभासस्थिता located in (associated with) consciousness as wrongly presented विक्षेपावृतिरूपिणी of the nature of projection and concealment निद्रा sleep पूर्वे at first जीवजगती the (individual) self and the cognized universe आवृत्य covering नूत्ने new तु but कल्पयेत् imagines.

38. Sleep, said to be associated with Consciousness wrongly presented (in the mind) and of the nature of concealment and projection, at first covers the (empirical) individual¹ self and the cognized universe, but² then imagines them(in dream) afresh.³

¹*Individual etc.*—These individual self and universe whose existence is perceived in the waking state.

²*But*—This is to show the distinction between the *Jīva* and *Jagat* perceived in the waking state (*Vyāvahārika*) and those of the dream state (*Prātibhāsika*).

³*Afresh*—That is, the *Jīva* and the *Jagat* cognized in dream which are apparently different from those of the waking state.

One of the scholiasts explains the Śloka in the following way:

Nidrā means *Avidyā*, that is, a state in which the nature of reality is not known. This *Nidrā* or *Avidyā* merges (आवृत्य-प्रविलाप्य) everything within it at the time of deep sleep or cosmic dissolution; *Jīva*, again, imagines them afresh at the time of waking. The word “imagines” means that they again become objects of experience. *Jīva* or the *Cidābhāsa* being itself a creation of *Avidyā* cannot properly be said to be the ground (आश्रय) of *avidyā*. But from common experience, “I am ignorant” (अहं अज्ञः), such expression may be used.

It is on account of the belief in causality that the mind sees a causal relation between the experiences of the waking and the dream states.



XXXIX

Why are the *Jīva* and the *Jagat*, as cognized in-dream, imaginary or illusory?

प्रतीतिकाल एवैते स्थितत्वात् प्रातिभासिके ।

न हि स्वप्नप्रबुद्धस्य पुनस्स्वप्ने स्थितिस्तयोः ॥ ३९ ॥

एते these two प्रतीतिकाले एव स्थितत्वात् on account of their having existed only during the period of (dream) experience प्रातिभासिके illusory (उच्येते are called) हि because स्वप्नप्रबुद्धस्य for one who has woke up from sleep स्वप्ने in (new) dream तयोः of those (*jīva* and *jagat*) पुनः again स्थितिः existence न not (seen).

39. These two objects (namely, the perceiving self and the perceived world) are illusory on account of their having existed only¹ during the period of (dream) experience. It is because no one after waking up from dream sees those objects when one dreams again.

¹Only—These objects do not exist during the subsequent waking or dream states.

From this analogy it can be said that the entire world of experiences, perceived as real during the state of ignorance, are illusory or imaginary on account of their non-perception after the attainment of Knowledge.

XL

The following three stanzas point out the difference between the *Jīvas* as conceived from the three standpoints stated above:

प्रातिभासिकजीवो यस्तज्जगत् प्रातिभासिकम् ।

वास्तवं मन्यतेऽन्यस्तु मिथ्येति व्यावहारिकः ॥ ४० ॥

यः who (is) प्रातिभासिकः illusory (that is perceived in dream) जीवः jīva (सः he) तत् that प्रातिभासिकं illusory (perceived in dream) जगत् world वास्तवं real मन्यते thinks तु but अन्यः other व्यावहारिकः empirical जीवः jīva (तत् that) मिथ्या इति unreal (मन्यते thinks).

40. He who is the illusory¹ *Jīva* thinks the illusory world² as real³ but the empirical⁴ *Jīva* thinks (that world) as unreal.⁵

¹*Illusory*—imagined in dream.

²*World*—The world that is perceived in dream.

³*Real*—Because such world exists as long as the dream *Jīva* exists in dream.

⁴*Empirical*—*Vyāvahārika-Jīva* is he who considers himself to be the enjoyer etc. in the waking state. This *Jīva* is the reflection of Consciousness in the Buddhi.

⁵*Unreal*—To the *Jīva* of the waking state the entire dream-perceived world of subject and object appears as unreal.

The dream and the waking experiences, on account of their mutual contradictions, cannot be said to be real.

XLI

Now is described the nature of experiences of the *Pāramārthika* (Real) *Jīva*:

व्यावहारिकजीवो यस्तज्जगद्व्यावहारिकम् ।

सत्यं प्रत्येति मिथ्येति मन्यते पारमार्थिकः ॥ ४१ ॥

यः who (is) व्यावहारिकः empirical जीवः jīva सः he तत् that व्यावहारिकं empirical जगत् world सत्यं real प्रत्येति sees पारमार्थिकः the real (jīva) (तत् that) मिथ्या इति unreal मन्यते thinks.

41. He who is the empirical¹ *Jīva* sees this empirical² world as real.³ But the real⁴ *Jīva* knows it⁵ to be unreal.⁶

¹*Empirical*—See *ante*. śloka 36.

²*Empirical*—The world of waking experiences created by *Māyā*.

³*Real*—As existing in past, present and future, It is because the relative world exists as long as the *Jīva*, its perceiver, exists.

⁴*Real Jīva*—The *Jīva* that is the witness of the three states.

⁵*It*—The world and its experiences in the waking state.

⁶*Unreal*—Because such world and its experiences are not perceived in deep sleep.

XLII

The *Pāramārthika-Jīva* as distinguished from the *Jīvas* of the waking and dream experiences is identical with Brahman:

पारमार्थिकजीवस्तु ब्रह्मैक्यं पारमार्थिकम् ।

प्रत्येति वीक्षते नान्यद्वीक्षते त्वनृतात्मना ॥ ४२ ॥

पारमार्थिकजीवः the real jīva तु but ब्रह्मैक्यं identity with Brahman पारमार्थिकं real प्रत्येति knows अन्यत् other न वीक्षते does not see अनृतात्मना as unreal तु but वीक्षते sees.

42. But the *Pāramārthika-Jīva* knows its identity with Brahman to be (alone) real. He does not see the other,¹ (if he sees the other) he knows it to be illusory.²

¹*Other*—He does not see any existence other than Brahman. Comp. यत्र नान्यत् पश्यति (छां. उ. ७-२४-१) “Where one does not see the other.” यत्र त्वस्य सर्वमात्मैवाभूत् (बृ उ. २-४-१४) “When the Self is only all this.”

²*Illusory*—If the *Pāramārthika-Jīva* comes back to the relative plane of consciousness he knows the world and the reflected consciousness (*Jīva*) to be unreal.

The *Jīva* so long as it does not know the distinction between the Witness (द्रक्) and the perceived world (दृश्य) thinks the aggregate of body, mind, sense-organ, etc., as the seer and the object (perceived world) as real. The *Vyāvahārika-Jīva* is he who knows the ego (seer) as distinct from the aggregate of the mind, body and sense-organ, etc., and thinks of the world not as real but the creation of the causal Self ultimately disappearing in it. He further knows this causal Self (Saguṇa Brahman) alone to be real. But the *Pāramārthika-Jīva* knows this causal relation to be unreal. The Brahman does not produce or manifest the world of ego and non-ego. The idea of *Jīva* is due to a false superimposition upon Brahman. It is like the superimposition of the snake-idea on the rope.

XLIII—XLIV

The following doubt arises: The *Jīvas* known as *Vyāvahārika* (experiencer of the waking state) and *Prātibhāsika* (experiencer of the dream state) on account of their being products of *Avidyā*, are insentient by nature. Then how can they be described as *Jīva*? For *Jīva* is the same as the *Jīvātma* as the *Śruti* says, “Entering by this *living self*” (*Chān. Up.* 6.3.2-3). The Brahman itself has entered into the *Devatā* (shining element), of the nature of fire, water, in the form of a *Jīvātma* and manifested different and forms. The doubt is thus solved:

माधुर्यद्रवशैत्यानि नीरधर्मास्तरङ्गके ।

अनुगम्याथ तन्निष्ठे फेनेऽप्यनुगता यथा ॥ ४३ ॥

साक्षिस्थास्सच्चिदानन्दास्संबन्धाद्व्यावहारिके ।

तद्द्वारेणानुगच्छन्ति तथैव प्रातिभासिके ॥ ४४ ॥

माधुर्यद्रवशैत्यानि sweetness, fluidity and coldness नीरधर्माः characteristics of water तरंगके in the wave अनुगम्य inhering तन्निष्ठे फेने in the foam of which it (wave) is the substratum अपि also यथा अनुगता as inheres साक्षिस्थाः the inherent characteristics of sāksin सच्चिदानन्दाः Existence, Consciousness and Bliss संबन्धात् on account of relation व्यावहारिके in the vyāvahārika-jīva अनुगच्छन्ति inhere तद्द्वारेण through it प्रातिभासिके in the prātibhāsika-jīva तथा एव similarly (अनुगच्छन्ति inhere).

43—44. As such characteristics of water as sweetness, fluidity and coldness appear to inhere in the waves,¹ and then also in the foams of which

the waves are the substratum, so also Existence,² Consciousness and Bliss which are the (natural characteristics of *Sākṣin*) appear to³ inhere in the *Vyāvahārika-Jīva*⁴ on account of its relation⁵ (with *Sākṣin*) and through it similarly inhere in the *Prātibhāsika*⁶-*Jīva*.

¹Waves—The substratum of waves is water. The characteristics of the substratum appear to inhere in that which is substrated. The water appears as waves and the waves as foams. There is no difference between them except in respect of names and forms. Again the foams, waves and water, cannot be separated from sweetness, fluidity and coldness. The substance is, according to *Vedānta*, the same as the quality.

²Existence etc.—These are the natural characteristics (स्वरूपलक्षण) of *Sākṣin* or Brahman. As a matter of fact, *Sākṣin* is indentical with *Saccidānanda*.

³To inhere in—It is because the *Vyāvahārika-Jīva*, including the perceived universe, is the illusory appearance (*Āropita*) falsely superimposed upon Brahman. Therefore the characteristics of Brahman appear to inhere in the *Jīva* and *Jagat*.

⁴*Jīva*—Both the *Vyāvahārika-Jīva* and the *Prātibhāsika-Jīva* include the worlds or the non-egos perceived in the waking and dream states.

⁵Relation—This relation is seen from the causal or relative standpoint. From the standpoint of Brahman there is no *Jīva*, *Vyāvahārika* or *Prātibhāsika* and hence no relation.

⁶*Prātibhāsika-Jīva*—Both the ego and the non-ego cognized in dream also have the characteristics of Existence, Consciousness and Bliss.

XLV

This is how the characteristics of *Ātman* are superimposed (अध्यारोप) upon the seer and the seen. Now comes the negation (अपवाद) of this erroneous superimposition:

लये फेनस्य तद्धर्मा द्रवाद्यास्स्युस्तरङ्गके ।

तस्यापि विलये नीरे तिष्ठन्त्येते यथा पुरा ॥ ४५ ॥

फेनस्य लये with the disappearance of the foam तद्धर्मा: its characteristics द्रवाद्या: such as fluidity etc. तरङ्गके in the wave स्यु: exist तस्यापि विलये with its disappearance again एते these यथा पुरा as before नीरे in the water तिष्ठन्ति exist.

45. With the disappearance of the foam¹ (in the wave), its characteristics such as fluidity etc. merge in the wave; again with the disappearance of the wave,² in the water, these characteristics merge, as³ before, in the water.

¹*Foam*—This is an appearance. The wave appears as the foam.

²*Wave*—This is also an appearance of water, which is the ultimate substratum.

³*As before*—Fluidity, coldness and sweetness were what constituted water before waves and foams appeared. Now after the disappearance of wave and foam in the water, these characteristics are also found to exist in their antecedent forms, as water from which they cannot be separated. Water always exists. Foams etc., have no existence separate from water. They appear from and disappear in water. They are nothing but water in another form.

XLVI

Now the meaning that we get from the illustration is applied to the object illustrated :

प्रातिभासिकजीवस्य लये स्युर्व्यावहारिके ।

तल्लये सच्चिदानंदाः पर्यवस्यन्ति साक्षिणि ॥ ४६ ॥

प्रातिभासिकस्य जीवस्य लये with the disappearance of the *prātibhāsika jīva* (सच्चिदानन्दाः the characteristics of Existence, Consciousness and Bliss) व्यावहारिके in the *vyāvahārika* (empirical) *jīva* स्युः exist तल्लये with the disappearance of that सच्चिदानन्दाः characteristics of Existence, Consciousness and Bliss साक्षिणि in *sākṣin* पर्यवस्यन्ति merge.

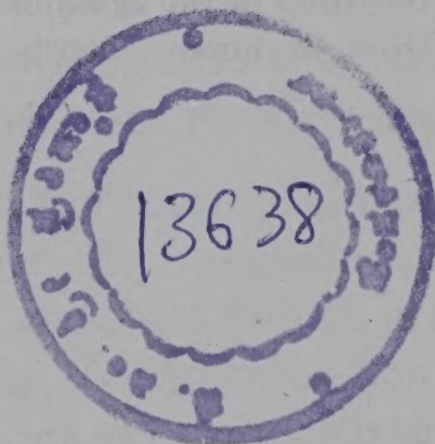
46. With the disappearance of the *Prātibhāsika*¹-*Jīva* (in the *Vyāvahārika-Jīva*) Existence, Consciousness and Bliss (which are its characteristics) merge in the *Vyāvahārika-Jīva*. When that also disappears (in *Sākṣin*) these characteristics (finally) merge in *Sākṣin*.²

¹*Prātibhāsika-Jīva*—This and the *Vyāvahārika-Jīva* include the worlds perceived by them respectively.

²*Sākṣin*—That is, Brahman which is identical with Self. Existence, Consciousness and Bliss which are imagined to be qualities of Brahman are, in reality, the same as Brahman.

As with the merging of foam, wave, etc., in the water, their fluidity etc. disappear therein, even so with the mergence of the *Prātibhāsika-Jīva* and the *Vyāvahārika-Jīva* in *Sākṣin* (that is, in Brahman at the time of deep sleep and *Mukti*

respectively) the characteristics such as Existence etc. inhering in them, disappear in Brahman. For names and forms as well as the characteristics belonging to them have no other existence apart from Brahman. They appear out of and disappear in Brahman—Brahman or *Sākṣin*. Its existence cannot be denied, in the past, the present or the future nor in the states of waking, dream or deep sleep. The *Vyāvahārika-Jīva* and the world that it perceives are non-existent before creation and after dissolution. They exist only during the period of ignorance. They appear out of Brahman, inhere in Brahman and finally disappear in Brahman. As foam and wave have no existence apart from water, so also the entire universe consisting of the ego and the non-ego have no existence apart from Brahman. Verily all that exists is Brahman.





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